

M2275  
Saturday, July 21, 1973  
Barn & Westtown  
Lunch & Group IV  
and  
Sunday, July 22, 1973  
Barn  
Lunch

Saturday Lunch

Mr. Nyland: It's unusual for me to be here on a Saturday; and particularly after last Monday; I said I would spend more time in Brewster for certain reasons, and here the first Saturday that I usually would be in Brewster, I'm here. Because you can blame the weather; and it's very good to be here on Saturday, as it were, to talk a little bit in ... in preparation for what I would like to say tonight.

I won't say too much now. I think it is necessary that we ... well, let's say I ask the question: What do you do when it is raining, when different ideas that you have do not come out the way you would like to have them come out. That you have made preparations for certain things you want to do and you are then disappointed because some force, which is much stronger than you are, prevents you from doing it? It's usually that way whenever one has a certain ideal and it doesn't work out. What do you do. Fulminate? Rebel? Are you trying to get around it? Are you changing your ideal? Can you accept it? Can you accept a day like today when you have two aims: One is physical work, the other is to use any opportunity you can get hold of for the development of yourself. Logically of course, and theoretically, there is no reason why you cannot Work when it is raining; but how much of the disappointment takes up a great deal of energy so that in that kind of an angry state, or irritable, that you don't want to Work at all, and forget about it.

I think it's important you can see that regardless of outside conditions, you ought to be able to continue to develop your inner life; because, after all, that is the only solution to one's life on

Earth: To understand what is necessary for the development of something that can continue to exist after your body has fulfilled its functions here, and that the sole reason why life is given on this Earth is really to discover the sanctity of eternity. Because that is simply saying that one considers one's life on Earth valuable for a certain purpose, and you have to find out what that purpose is for yourself. In that way, I think you can go all over the place in trying to find it, and surely it's not necessary to stick all the time to All and Everything; although if one becomes a little more fanatic and really devoted, you can see that in All and Everything it really is the truth—that it is 'all and everything' within that book, if you know how to read it and how to take it in—but for a long time of course you won't see it and there are still many influences from the outside world which will affect you and which, of course, must interest you because your unconscious state has certain requirements.

Sometimes it has been said that I've become a little fanatic or narrow minded. I think it is quite untrue. How often have I advocated being interested in a variety of things and finally find out what is the one thing that is really of value to you. And sometimes I do speak from a little experience over certain years; because I've tasted many things in my life, and when I become a little dogmatic about Gurdjieff I think you ought to understand that that is the realization I have come to, and it does not mean that you have to take what I say, but I encourage you to find out.

I hope you will have a good afternoon today. I won't say anything more. I just would like you to be alive enough to yourself and to see that you are a double person; that that what is the outside and reacting within you is quite different from that what is within you and should come out; and that these ... that kind of duality should be emphasized as often as you can to see yourself as two kinds of persons, sometimes one talking to the other or the other talking to the one, constantly seeing if that what you are is influenced by both; and that that what is the reality of yourself will be in between an outside influence and inside desire for wishing to grow. That will give you the force to leave this Earth and to settle the question of bondage of this Earth, particularly when you have to visualize that you will die.

When I say now, 'Gurdjieff,' I mean by that the ideas that you should take with you whenever you go on this Earth—wherever you work, whenever you feel that there is a possibility of applying them, whatever it might give you as further insight into yourself—and that ultimately your aim for yourself, whichever direction you wish to go, should be, I hope, freedom of that what is life from the form in which at the present time it happens to be. That is what I mean by

Gurdjieff. It is the same as saying I wish a 'non-subjective' life. I want a reality. I call it 'Objective' living. I call it the development of my 'inner, inner' possibilities.

And that applies for birthdays. It comes at the end as if I have forgotten it. It is constantly, when one has a birthday, the whole day one should think about: How can I, during this coming year, remember my own birthday. A birthday means you have a birthright. You have a right for existing, because that is why your life is here. Then realizing that, there is a right on the part of something that is higher than you are, to require from you the usage of the life which has been given for a purpose belonging to a higher life away from this Earth wherever that may be.

To Gurdjieff.

Victor, will you...

#### Saturday, Group IV

Mr. Nyland: Some of you may remember Alfred, who died a few years ago. Alfred had a brother by the name of Jacques Ettiviane. He lived in Caracas. He was the head of the Group there. He married the daughter of Madame DeSalzmann. Jacques died a few days ago, in the prime of his life. He was a very good man—jovial, quite competent, very brilliant. And so he dies, and it makes me think very much, what is it, why do people die. And then, and what. Have they finished their task? Is it a little accidental, or a law that we don't know. And if that is the law, don't you think we should try to find out why? Why it is that actually a body has to die that the spirit can continue, that the spirit is set free. Why, then, first be placed in the body. Why, being born, why does Earth exist. What is this life. For what reason is it given and for what reason do we have to find out.

Because that is the function of a normal Man: To find out why he is alive, why he will die, what happens when he does die. What indications are there, during his life now, that he will die; *that* he knows, but that ... what can we have—indications of what is the condition of his life after his body will die. What is there, at the present time, as a possibility. How much did Jacques understand of preparing himself for the death of his physical body.

Do we understand that idea of freedom sufficiently well? Is it really freedom that we wish? Of course, we say also the activity belongs to this Earth, that that what ought to follow cannot be subjectivity anymore—otherwise it would be an extension of the existence of oneself; then, if that were necessary, we didn't have to die. For a definite reason we have to die to our subjectivity, and we believe—to some extent even we are quite assured—that spiritual existence

is not dependent on the body or on subjectivity or on our way of thinking or feeling, that it could exist without that if it were set free. And that the aim of a Man is to understand why the laws bind him to this Earth, and why this Earth is given to understand life in a certain way; that if we do understand the condition of life as it is now, that then it might be possible to understand also other conditions in which life can exist, but then not be bound any longer by the body itself.

What do we know about such experiences on this Earth. We say there is 'feeling,' we leave for the time being, I would say, the mind alone. Because it is too enclosed and it is definitely not free, and when it has existed for some time it has formed all kind of associative values which are not very useful; because they make one think in a certain way without being able to get out of it, but the feeling itself, bound as it is with what we call 'solar plexus' and hoping that an emotional state would gradually get to one's heart, that then that as a center could start to exist in an emotional sense as life represented probably by what we might call 'vibrations.'

But again, in what particular matter of vibrations. Because so far it's a matter of vibrations of the body itself and the body is used for the expression of the feeling, can a feeling exist without the body; can an emotional state exist when we, in an abstract form of feeling—not concretely wishing to determine what it is, even being afraid of 'touching' it, as it were, or sometimes to try to find a word for it, not wishing it to be enclosed in a word—and then simply hope in ... or hoping, or sometimes having a belief in, or imagining the existence of something even without a form, for the time being assuming that then this emotional state can remain in existence. That is really what we wish to find out: What is there emotional in one that can continue to exist. What is given for this particular possibility in oneself as one is now alive, and to what extent do we start to feel—or rather to use—emotional energy in two different ways.

Because that must be understood. We have now a feeling energy which is used for the purposes of what we simply say certain emotional 'states,' or 'deep feeling,' or a relationship of that what is one's solar plexus—that what is not determinable in any kind of a form, than only by means of the form which it will occupy. Perhaps a feeling is close to the essence of life. Of course thoughts are of the same kind, but, as I say, they are so 'enclosed' in different forms that we cannot detach a thought as a concrete something, or even a thought form, from the functions of the brain itself. But with the feelings it is a little easier because it is closely related to breath, and by breathing one can understand that there is a possibility of a connection of a different kind

of density. Because breath is different from matter, and that the first idea of freedom would be from matter itself and to eliminate the existence even of such matter in one's imagination, being able then to see what could become the existence of something of a new kind of a form, in which an emotional state can continue to exist.

This is really an aim: Of seeing what is this emotional energy capable of doing for oneself, to what extent can it at the present time on Earth already establish a relationship for those levels of Being which are higher than we are, and where there is the possibility of having certain forms of lighter density which can contain emotional energy and not be as attached, as the emotional energy at the present time is, to the body itself.

For the purposes of living on Earth, we don't need many emotions ... emotions which need that kind of a freedom. We have feelings—also an emotional energy of a certain kind, but of a much lesser degree of, let's say, 'purity'—and if one could change the feeling one has into an emotional state—which, of course, as vibration rates would be possible—one would then be able to strike a certain note having a relation to the original feeling note and then extending one Octave ... away into the note of an emotional state.

What are the indications that when one strikes the note 'Do' of a feeling, that it has the potentiality of an Octave; that if one becomes sensitive to the listening of emotional energy being expressed, there are in that Octave different overtones which start to function; particularly if there's a rate of vibration in, sometimes we say, 'ether,' of that what is already of such a light density that it more or less belongs to the concept of a feeling, that then if a note could be struck which is as an overtone inherent in the fundamental tone, that then, if it were possible to eliminate the fundamental tone, that what would continue to sound—and it is now sound in a certain way as a rate of vibration which we call 'emotional'—that then that could be an indication of the existence of something that has more freedom.

It's really that question that we consider about Kesdjanian body. It is, that the Kesdjanian body ought to be fulfilled more than it is now. Because for ordinary feeling it's enough—as we say, it has the 'Do-Re-Mi'—but if we want to start on the 'Sol-La-Si'—that particular kind of a triad which we say is 'above the line' and belongs to a realm of Consciousness and Conscience—then it is necessary to strike that note, and that note is not really our own. It is inherent in what we have as feeling, but unless it is listened to with very careful sensitivity, it will not be heard.

How can one make that sound audible. I've said many times, it belongs to the inclusion into one's life many more forms of life than one's own. It must make room for a great many of different forms of life as life existing; which, then, in the recognition of such life existing similarly to life within oneself, that then there is a possibility not only of recognizing it but actually associating with it, and if possible to establish a relationship. That is the first step—the possibility on Earth to recognize forms of life which are not our own. Our 'brothers and sisters,' we say sometimes, or our family. Other human beings or friends, or even human beings which are enemies. Plants and animals—of course. One considers that even a little bit of a lower form of life because we say it has only one center or two centers, in itself and in principle it doesn't matter at all, the question always remains: what is this particular emotional energy made of. You see, this question that always will come up—what does one do with one's life—has a reference to where life comes from, of what it is made, what is the life force and why does it even exist within us; so that if it doesn't exist we call it 'death,' but when it does exist we call it 'God.' And it is with this in mind that, gradually, the expansion of what one wishes to become emotionally involved in really has to do with the existence of higher beings—that is, beings which are more free than we are—and ultimately religiously expressed in the terminology of God, or of 'Father' if we want to have a relationship more or less resembling a family relationship. On the same basis we say 'brothers and sisters,' we can say 'friends,' we can say those who are 'near and dear' to one, for whom one wants to care. And it is this changing over—causing such an overtone to exist one Octave higher—that is the beginning of the voice of the Lord. That is where there is the contact with a spiritual world. That is where there is, within oneself, the possibility of that kind of freedom from the body which we indicate by the fulfillment of a Kesdjanian body to its own completion; as the 'Sol-La-Si,' represents that further development in a Conscientious way.

And what is needed for the striking of that tone—then, also, of course the hearing of it—is the manufacture of that what is needed as food for the possibility of the structure of the 'Sol-La-Si' of Kesdjan. It means, really, that that what one wishes to think about and imagines to be, is in the first place 'Sol,' which indicates for one the potentiality which now exists and towards which one wishes to grow up. That is the realization of the Sun existing, which for us in our ordinary life simply means the greatest potentiality actualized of which we can imagine the existence to be. That is, sometimes we say it is 'God,' sometimes we don't know if it is because

there are many structures in the universe and God may not be, in that sense ‘everywhere’—particularly when we are still unconscious—but we do the best we can in imagination and hoping then that at certain times certain indications will come to one that such a condition can exist and can be recognized by one. We say in prayer that perhaps it is possible to establish that, that in quietness it also could come—if one wants to allow sounds to exist and drown out ordinary life which might prevent the hearing of such sounds.

Also, that that what is needed is within oneself the potentiality which we call ‘Inspiration’; of that what is born in a person when he wishes to grow up and wishes to understand the condition of his own life, that then he wants to devote much energy to that development of his potential; that is, to become that which he is not now and wishes with all his heart to become that what should give him freedom. This is the meaning, as we say, for ‘I’ to be ‘created’; with that intention: To give a person, in the first place, something a little bit more tangible and not always dependent on the concept of God Almighty; something that is present to him because it is within his reach, something that can exist and upon which he can call—that is, on which he can count, with which he, as I said the other day, he can ‘telephone’ provided he has the number—and what then in existence as such, being devoted benevolently to the existence of a human being on Earth, gradually will inspire him in such a way that the human being has a desire of becoming devoted to the quietness surrounding the rest of the universe; eliminating all sounds of this Earth, that then sounds of a higher sphere—we say sometimes music of that kind—could exist which then will fill him and will be sufficient to feed him and that he gradually can loosen himself up and away from the bondage of this Earth which he feels, and that this feeling can disappear and be substituted by an emotional state of Being.

This wish on the part of oneself; sometimes I say expressed in the form of a prayer, but most of the time wishing to have that what a Man is in his three centers combined to the totality of that wish coming from all three centers uniformly—or at least as much combined as possible—and, if it were possible, hoping for the possibility of a fusion so that then a Man becomes an entity in regards of that kind of a search; and that then his Inspiration is not only in his heart, but it has to be with the totality of his, we say, ‘personality’ wishing.

You see, the joy of living is really required for, first for the knowledge that one is alive, but also that that gradually should have the freedom which belongs to a higher level. It is not the joy that we know about, *that* is still very much bound by the matter which we have to consider as a

body. We are talking about a spiritual development of a Man and a spiritual quality of a Kesdjian body; and the emotional state which is then expressed as joy is simply a vibration rate comparable to the depths of one's breath when one takes a deep breath all the way down to the midriff, and on its return, coming as it were from that little threshold which one can experience, the exhalation of such breathing gives a person the joy, recognizing his life.

I say it's belief, ... I believe it is necessary to understand that emotion. Because that can include the joy of admiring, or respecting, or being in adoration of God Himself; and seeing Him through the creation of that what is, with all one's fervor, the wish to become an 'I' as a guide for a person being led gradually through this life; until the body has to die, and then the continuation of life under the guidance of this more and more full grown 'I' out of the imagination of oneself, first out of the belief of its existence coming to the actuality of that what is then in a concrete form existing, but with a quality of density which is not of this Earth anymore—we say 'planets,' indicating by that a different kind ... degree of density.

For a Man, it is possible that it comes to the realm of his Soul as a Soul level. Because then all the energy that is existing in the form of Inspiration produces a culmination of such energy with a wish to give it to that what ought to exist for the glory of God. Not for the glory of oneself. There is the difference. I still feel in Kesdjian that I am myself, with my Soul I feel that I'm no longer necessary to exist; it continues for some time, simply it's a 'lingering thought' as it were, it is however at that time a complete Awareness of the totality of the existence of life.

I talk about these things... Because, you see, we have little Groups, don't we, on Tuesday and on Wednesday. We're interested at the present time to trying to find answers. We want to study. We want to find out what is meant by this kind of a method and the terminology and the words we use; so that the words are no longer just words but become concepts which are applicable and which can be experienced and which then, because of the experience, will gain a foothold within oneself so that they, in becoming part of one's life and daily living, they will give us sustenance; that more and more the language to change over from an ordinary kind into an internal kind, from that what is still struck as the fundamental note into the possibility of one note one Octave higher as an overtone; that it is necessary that we more and more discuss or make apparent our inner life, that we give to ourselves more the structure of a Being which lives, you might say 'on air,' as to compare him with ordinary feet still on the ground on the Earth—that is, that it is still connected with the body. That for a Man his growth should gradually be a



loosening up of the bondage with his body so that then that existence could be by itself as a spiritual value, but on Earth representing that what is for a Man the highest of his emotional energy; trying to find a way and a means in order to reach the Silence of contemplation so that he, then, in that state becomes Aware of the totality of his aim, which is the sacrifice of that what he is emotionally for the benefit of the Sun.

It is this kind of reason that is ... underlies the idea of having Groups and talking about Work; and for that reason also, it is so necessary that one understands the quintessence of Work and can express that what are concepts into exact language. It will take time, because it is not easy. It will time ... take time to learn how to formulate. One has to live for a long time with these ideas before they become even susceptible to formulation; because the formulation is a kind of a word only that is a certain form in which the concept of an idea has to be put, and in doing that one lowers the quality of that what is the concept in order to make it into the form.

Sometimes it is not entirely clear of what we mean by certain terminology. I remember a few of the statements that were made. You see, there was, for instance, 'Simultaneity.' The answer to that particular question, I would have said "Let's wait." It is not important as yet. It's necessary to think a little bit more, particularly about Impartiality. It is no use to link up Impartiality with Simultaneity. It's a different kind of concept. Because in Simultaneity something is lost which existed before, in Impartiality something is substituted of the same quality, but with freedom. Impartiality means the continuation of the existence of feeling but in an emotional form which is free, Simultaneity means the non-existence of time, and, because of that the stopping of associative thinking. And I would not continue to explain it further.

At the same time we have had, so many times in meetings and in different things, talked about that: It would be so useful if you could make a reference to it; not necessarily to meetings or that what we have talked about, but even conditions that are written about in All and Everything. The value of the meetings on Wednesday and on Tuesday will be exactly this kind of ready information which is then at hand when a question comes up; that a reference can be made to that what is then already known and could be repeated or read by the person who asked the question. I understand very well the desire to say the same thing and to help in that way by wishing to formulate, but then there is a very great danger that the formulation is not exact, and then giving it halfway it might even do a little damage. At the same time, I have great belief in the possibility of those Groups, that they will gradually uncover certain ways of how things can

be talked about, and that then references can be made and studies can be given.

But, you see, there must be the right kind of a use of a word. For instance, 'Observation' is not a study. It's not a study of oneself. It is a state in which Observation takes place on the part of 'I' receiving information, which is not the studying but which is in the form of a fact existing which is not to be judged or even studied about. It is something that exists as a fact, and that kind of knowledge is helpful. Because a study might indicate that there are different interpretations possible about the fact, whereas the fact we are looking for is complete in itself as, we sometimes say, 'absolute,' or which is the truth. So, you must not use the word 'study.' You must say 'Observing' or to 'see' in a certain way, or to 'gather information' in accordance with certain rules.

Now, let me try to explain. Observing for me is the existence of an 'I' which then is looking at an object and receives from that object certain information which means the fact of the existence of that object, without any description or classification. The process that we use is simply that that kind of Observation should have within it—made within; 'built in,' as it were—Impartiality and Simultaneity in order to eliminate any influence from ordinary centers, like a feeling into the thought or like associations into the thought. Then we use a different word for that Observation, and we call it 'Awareness' on the part of 'I'. Awareness, we simply say, is the existence of the totality of an Observation in regard to both Impartiality and Simultaneity, which gives the fact of truth for one moment.

That is an Awareness on the part of 'I'. Now I wish this moment to continue, if I could, not expressed in the terminology of a time length or a duration, but I say many times as an 'expanding' which, of course, in the course of the time we are Observing can be measured by a time length. And therefore one says I wished we could 'extend' the moment into the totality of a moment as a sphere 'enclosing' more of such moments, as it were, in one line of Observation. It's very poor language to use it that way, but it indicates more or less what we are driving at, so that then that what is now linked up with a moment of existence and which we call 'Awareness,' starts to extend as the continued Awareness as the state of 'I' which is Observing, and that we'd say, then, that 'I' is 'Awake.' That is the only difference. Before the Awareness starts to exist, there is nothing else but thought, alertness, aliveness, interest, in an ordinary sense, all of which can lead up to the possibility of an experience of Awareness.

I think one must understand a little bit more about what takes place. An Observation

means the creation of an 'I' which, in Observation as it were 'penetrates' more and more from the surface of oneself to that what are the essential values and ultimately wishes to come to the realization of life existing within the form. I've said we call that making that what is form 'transparent.' That is the recognition of the existence of oneself. That process is followed by another one, which we call 'Participation.' Participation is the recognition on the part of 'I' that 'It' exists in a form as life being enclosed, and becoming familiar with the different kinds of manifestations, at the same time remaining completely Impartial to that. And in the Participation, as it were, being 'present' to the aliveness of 'It'—that is, the body or the personality—which then represents life in a certain form, it becomes acquainted with the existence of the form; not as yet criticizing it, but only Participating in the existence. That is, as it were, the 'center' into which 'I' penetrates, where it recognizes the existence of life in Magnetic Center. It does not as yet move away until this Participation process has proceeded sufficiently far enough to give a reality to the existence of 'I'—and, because of that, also of 'It'—as a representation of life.

All right, Bill?

side 2 Mr. Nyland: And now comes the third step, which is the practical application of that what now has been reached. We have ... we have an Awareness which continues on its, you might call it, 'course' within, reaching one's inner life, reaching the essential essence quality of life itself; becoming acquainted with the process of manifestation—which of course is unconscious—at the same time being aware within itself of the necessity of not only Participating, but becoming a guide. This guide process that we call 'Experimental,' is the third requirement on the part of 'I' in telling a person, as he is, what actually is taking place. It is a process as if, at the point where this Participation takes place and you might say is 'standing still'—where it becomes Aware of the existence of 'It'—the Experimental period is the proceeding of this 'I' in connection with the expressions of 'It' as forms of behavior, in which then a judgment is formed in accordance with that kind of expression.

The judgment is an Impartial Criticism. It is necessary to see that it is an Objective Impartiality—otherwise it would not exist in 'I'—but it also has to serve the personality to find out if such forms, which are used for manifestation, are becoming to a Man who wishes to become Conscious and is then, already in its beginning, Conscientious. Because it is interested in what form is necessary, now, for the experience of a Man when he is Conscious and

Conscientious and wishes to become more Harmonious. This is what I call, always, going from ‘inside-out’—from that what is essential essence again through essential qualities into ordinary forms of behavior—and that then this process of form is then ‘translucent.’

Since ‘I’ is present in this Experimental period of judgment of that what is taking place which must then be becoming to a Man who is wishing to become Conscious and hopes that, in the effort he is making, he himself changes to become an Individuality ... I call it ‘Experimental,’ because it is an entirely new kind of a concept. This time he is critically under Observation of an Objective faculty. It’s not his mind anymore—or, it couldn’t even be; it is an ‘I’ which has an Objective faculty; that is, it has a knowledge which is quite different from subjectivity, therefore it has a right to judge. Because now the aim is that a person becomes more a person as he should be as a complete Man, and that therefore this criticism is allowed to indicate what the form should be—what the tonation of the voice should be, what the posture of a Man should be, how he should walk, what the expression on his face should be—in accordance with this law, which does not belong to the Earth anymore and is no longer subjective.

It will start to study a Man’s laziness. It will start to study a Man’s waste, a Man’s irresponsibility; an admittance that he is not living up to the requirements which are necessary for the continuation of an Awareness, in which then this ‘I’ on its way out, experimenta ... experimentalizing ... in experience of Experiment giving then constantly the impetus to this ‘It’—the body—to behave in a certain way in correspondence with what the Lord would require. You see how, in that sense, a spiritual value must immediately enter into the possibility of any kind of a posture or behavior form of Man. That more and more this spiritual, free quality of that what he really is—or would like to become, or looks like an indication of already achieving a little bit of that what is possible as freedom—that that should enter into behavior of a Man as he walks on this Earth.

You see, we’re not dying as yet. We’re still in that Experimental period, in that what we say is the experience to be gained by that what is ‘unusual’ since it has a coloration, now, of at least partly becoming Conscious and Conscientious. That is a very long period for a Man. Because there are many things to be judged, and there are many things when critically said—critically admitted that they ought to change—will take a long time even to change them. But the constant presence of ‘I’ will enable a Man to change all his behavior forms; simply because that what is ‘I’, as the representation of certain conditions from a higher level of Being, will,

because of their presence, change the form, which is now taken on by an expression of life on this Earth, into expressions belonging to life on a higher level. And therefore the constancy of the presence of 'I', on its way from inside-out gradually seeing all the different things that belong to a Man in its greatest multiplicity of different kinds of behavior, will gradually change such a person into becoming a more complete, harmonious creature.

If we can understand this, a description of Work will take on such tremendous coloration. Provided Awareness remains. It can never go back to an ordinary discussion of one's ordinary mind of judgment, or the usage of certain terminology which belongs to an unconscious state. It can never be based on any kind of ordinary ethics or morality which we are used to in our civilization.

It's, for that, necessary to find out, what is this 'Objective Morality' that Gurdjieff talks about. How must a Man be. I've said, sometimes, "What manner of Man am I." That is the problem that I face, and for that I need information which is not my own. When I pray, I hope that God gives me that kind of truth. I do not get it—I know that for sure—when I keep on thinking about myself, when I keep on living my life as I always have lived it, even with a little bit of an indication of intensifying certain efforts. I have to have something that is the truth for me, independent of any subjectivity on my part either by feeling or by thinking.

I think for that reason what Gurdjieff tells about Objective Morality is so tremendously important. Because, it takes it away immediately from that what belongs to Earth. And it is not that one wants to negate one's unconscious existence, but one has to justify the existence and the use of energy in any kind of an unconscious form when one is responsible for life as energy given. And that, I think, is very important. Because we don't do enough of that. We just continue to live as if we want to spend a little bit of time, like sometimes on a Sunday, for the consideration of becoming more perfect, or doing a little effort with Work.

Work itself as a method should pervade one, should become so completely mixed up with your blood that the influence of this 'I'-energy changes your blood into Hanbledzoin. That is the problem: The utilization of the white corpuscles for that purpose; to see that Hanbledzoin can be sent around through the spiritual—or that what we call a Kesdjanian—body for the maintenance of it, and particularly for the feeding of the higher notes as 'Sol-La-Si' of the Kesdjanian ... at the Kesdjanian level; that what belongs to real emotion; that what belongs to God Himself; that what belongs to 'I' when 'I' is fed by energy from Above as a result of one's prayer.

This, I feel, is the real religion of any form of spirituality, any form of spirit being or that what we call simply 'Kesdjanian' and which maybe other people call a little ... by a different name. I don't care very much. Because that what belongs to me as my feeling which I wish to express to the highest possible extent, I want to make quite sure that it is pure; and my struggle is to make it pure, and I only can do that by eliminating, more and more, my self-love and substituting in its place love for Mankind, wish to help, caring for that what is alive in any form, friends and enemies, and ultimately the admiration and respect and devotion to that what is God as Infinity; not knowing at all what it means, but simply using it as a symbolic term of the ultimate, the 'non-plus-ultra' of Infinity in which that what is finite as form has been dissolved completely, in which life can exist as an entity by itself without any form. And we talk, now, about nonsense, because we cannot conceive of that. We use words, we have thought forms, we have expressions, we have a body, we even say in breathing there is a sigh and a sigh has a little bit of a sound, and all the time we want to use something so that someone else can understand it and see what we are feeling.

If one could Be without determining what one should be. If one could be for oneself what one is without desiring to become different. If we could just exist in relation to the totality of all existence as life. If we could understand All and Everything as belonging to oneself as a representation of our life in bondage. If we could see human bondage as the main objection to that what prevents us from actually seeing; that we know we are 'third eye blind,' that we do not understand neutralizing force as a force and that we stare ourselves blind, because of that, on positivity and negativity and become satisfied, with expressions of that kind of a high or a low nature, without knowing that an expression of emotion is an entirely different kind of a category.

We use the word 'neutrality' for that; it means, simply, that that what is positive and negative have not been combined, but where the forces have influenced each other and, because of the presence of oneself inbetween such forces, the conversion process is taking place and has formed, then, within a Man a neutralizing force, which force then is pointing towards Heaven. It is a force which enables a Man to continue to go on the circumference of the Enneagram, which Enneagram, because of this neutral force, becomes a spiral. Two things take place: The continuation of the circle from '9' to '9' via '3' and '6'; the second is, that at each point of '9' reached, the distance from where it came from is, you might say, 'heightened'—that is, away from it, in the direction of what we call a 'positive' value towards God—and at the same time

that the circumference has become smaller and smaller because a Man has become more essential and that finally, in reaching the essentiality of essence, the top of the spiral will be reached at which the neutralizing force makes contact with the totality of life in the universe.

Whichever way that symbolism now can be worked out and whatever it may mean for anybody, the fact remains that one wants to become quite clear about Work existing, about the application of Work as a possibility, about the belief that one can actually apply it to oneself and that one can expect, in such application, certain results which have to do with the possible evolution of a Man along a spiral; along the Enneagram for some time, maybe; maybe as an Enneagram being represented by different reincarnations, but that out of this law of Karma there will come a central point of unity in which the absolute force exists in that what Gurdjieff calls the center of the universe as the 'Sun Absolute,' where His Endlessness is.

Again, all of that is symbolism. Because His Endlessness is everywhere and always and is 'Omni' in three different ways. The three different directions of Omni are like a system of an 'x' and a 'y' and a 'z,' uh, line or, uh, coordinates, which determine the place in space of any object translated into terminology that we can understand. The same kind of coordinates belong to the time dimensions. When the two are superimposed on each other they represent the totality of time and space which, at the time of the superimposition can be eliminated because they neutralize each other, and out of that remains the sole existence of an entity.

I hope we can continue in all seriousness with the Tuesday and the Wednesday. I hope that those who come, come with an idea in mind that they wish to learn; that they are not prejudiced; that they can remain open to any kind of statement from anyone, and that it is up to them themselves to verify what they believe is the truth for themselves. Anyone wishing to find out—and anyone who is honest—will find the truth, ultimately. Because that, I always will say, is the Law of God. How I reach it, how I can have enough energy for the continuation in this life on Earth and any other life wherever it may be, I do not know. I only can become Conscious about the existence of that wish, and Conscientious in the fulfillment of the responsibility which is connected with it. In that sense, that what is the resultant neutralizing force of Consciousness and Conscience is the Will, and such a Will is going in the direction of the Sun Absolute.

You see, I said at noon, "What is the meaning of Gurdjieff." Again, I say drink to Gurdjieff as a symbol; even if you don't know his personality, far less even if you don't know his individuality, drink as a symbol of esoteric knowledge given in a form which you can use.

To Gurdjieff.

### Sunday Lunch

Mr. Nyland: Bill tells me I have just a short time, so we'll have to—whatever I want to say—put it again in a nutshell, very much like last evening.

Last evening was, from my standpoint, a good meeting because it gave, in a condensed form, that what is really the function of 'I' as a guide; and elucidating much more of what could be expected from this 'I' when it is there, when it has grown up, and when it wants to fulfill its function. Because this is really the requirement that you have to keep in mind. You say you have an 'I' or you wish to create it, you want it to do something. You create it and, as it were, you make it a part of your world; and then it is born within you, and then it starts to have a desire to live on its own, and after some time—when the crying is over and that what is necessary for the initial baby food—gradually will make this 'I' a demanding factor in your life, and it is at that point where you start to listen to what this 'I' requires. Because that demand means that you have to conform to that what you have started out with. You have wanted to create something to help you in your inner life and the development of yourself, the discovery of whatever is spiritual of value for you and what you want to do in order to make certain things more permanent than is allowed to exist on this Earth, and you have given 'I' that kind of a task. And you can now expect that this 'I' is going to live up to the responsibility that you have given it, and at the same time this 'I' also is influenced by life as given from Above, and you have started something that you must continue to fulfill.

With other words, you have a responsibility for the creation of this 'I', and the 'I' can give you, as a guide, whatever is necessary ... whatever you wish it to be, but the 'I' also will demand that it is kept alive and that you have to feed it. Because, if you don't feed it, it is something that the 'I' says: "Where am I now. Probably in the wrong place. Here people call me and want to create me, and then when it's there I'm left on my ... to myself and I have nothing to do, because not even the object for which I was created is interested in my existence."

And there is another, much more serious aspect to it: You play with life force which you have asked, in prayer, to be present to you; and therefore you have established a relationship with levels that are higher than you are, saying in a wish that you want to mount ... amount to something; gradually getting to such levels because you believe in the possibility that that what now exists, that it has a potentiality of freedom from the existence as you know it now, and that



in that way you want to discharge your obligation in the sense of the Fourth and the Fifth sense of Objective Morality. So, it is this question of listening to your 'I' when it demands to be fed, when it then wishes to give, because you feed it, the kind of knowledge that you are entitled to. And that starts, then, not only with the recognition of you existing as some kind of an object of value, but that that what is now your personality has to be changed in accordance with the Rules as coming from Above, and through 'I' one is advised of what is needed for becoming a Conscious and a Conscientious Man.

The question now is: How sensitive can you become to the existence of 'I' and listening to the 'I's demand. What is the force that this 'I' will ... will exercise, will insist upon. To what extent ... to what amount, really to what extent will this 'I' be willing to become a force within you, and to what extent are you willing to listen to that kind of a demand. You have started something when you wish to Work and when you are sincere. You are bound when you are devoted, because then that what is 'I' is within you.

It's a question of not forgetting that you were the cause of the creation, and that afterwards that kind of a responsibility will be taken over by that what comes from Above, recognizing, then, you as a child of God. It is a preparation for oneself to loosen up the bondage; first within oneself which is now binding you, and then the question of asking, "What will I do" when I am free. It is then that really this 'I' starts to talk to you of what is really wrong with you as a human being; or rather, not wrong, but what has been the cause of the existence of life on Earth and the familiarity of different people which now constitute Mankind ... and different cultures and civilizations have produced so that you have become an object in the eyes of the ordinary world and a result of the conditions which have existed. 'I' tells you that something then has gone fundamentally wrong with the existence of life on Earth, and that it is—if you allow this 'I' to talk to you in the quiet evening, when it is possible to listen to that 'I'—'I' will tell you that it used to be different, and that something quite fundamentally has gone wrong with Mankind as a whole, and that we find ourselves now in a certain civilization which almost is ready to break up. Because the conditions have become much worse than was intended, and that the speed of such change is too great and that it is almost impossible to save this civilization, and that the only way by which it can be saved is to indicate the personal responsibility of each person for himself, hoping that there might be enough to save a civilization; and for the rest, perhaps the civilization will die and it will be continued by those who have become Souls.

This is really the idea of perhaps the year 2000 becoming the turning point for this present civilization of ours, and that it is necessary to remember that: That the more and the closer we come to these kind of distinctions, chaotic states which are noticeable already in many, many ways, and the tremendous amount of lying that goes on, indicating that we as a whole are on the wrong road and that the civilization like this is doomed. Because it has to start all over again. In the present civilization not enough is paid to the necessity of maintaining even the Earth; and that for that reason, many times whatever it is that one has to think about every once in a while: Why it is that there is so much commitment of misdeeds, or killing, or the requirements for certain amount of matter, energy to be used for the maintenance of the Earth itself.

So I say about last night, I feel it is the kind of meeting in which a variety of subjects were discussed, and that I wished that every once in a while you could listen to it again; and then stop that particular tape at a certain place, and then continue to think and to ponder in the directions which you wish to go with your own life, utilizing only that what is in the tape as an impetus for that kind of a wish to ponder about what your life should become. In that sense, then, that kind of a meeting could become a stimulus for yourself, and I hope it can be used for that purpose.

Because there is absolutely no question about it, that life as it is lived on this Earth at the present time is tremendously serious, that unless one understands what is actually involved, he will go down the drain with the superficiality of this civilization at the present time.

It's not the first time that civilizations have stopped. They were stopped for very definite reasons in order to begin again and again a new Renaissance—that is, the insistence that life should have a chance to be developed—and that at the cost of that what was the form in which life happened to exist, that then life, using the form for that purpose, becoming free and requiring, then, to be fused with the totality of all life.

When a civilization dies, it is necessary that those who know will take care that the life they have represented will go up to that what is necessary for the maintenance of the Sun Absolute. And then from there again—again, as a wave of a new civilization—new ideas will appear; not always being able to utilize what has gone on before because there is no recording, than only by those who have become Souls and then will be able, by the entry into any new civilization, to help those who then exist.

We live in that kind of a state. I see Gurdjieff as a Soul which has lived here to tell us what to do about ourselves in the presence of our unconsciousness, and that for that reason I think it

becomes serious to pay attention to it. So that even when you listen to what we talked about last night, it puts you under a certain obligation to extract from it what you can. Try to understand, it is not me saying these things. A meeting, like last night, happened because it was necessary to give you more insight in that what is the requirement of an 'I' when it once exists, and it will insist on the continuation of its own life.

You must see that at certain times regarding one's development, it is necessary to talk about certain things which then at that time can be understood and could not be understood earlier. When you read All and Everything for the first time, it is necessary, with that kind of a knowledge and whatever it does to you, to read it for the second time. And the second time being taken in in the way Gurdjieff suggested, will help you to be changed so that then you can read it for the third time and extract things from it that were impossible to understand when you read it for the first time. It is, with Work, exactly the same. At certain times you can understand that what is given. When you use it and change because of it, you will be entitled, when you are open, to receive more.

The difficulty is always to know what to extract at a certain given moment, and to wait patiently for that what might be given later; in a certain way then, with expectation to digest what is now and hope, for the future, to expect certain things which then can be understood simply because you are Working at the present time. That is why this question of 'I', in elucidating further the function and becoming a demanding force in you, only can be understood when you understand Objectivity in the real sense of the word—of being Impartial and being subject to Simultaneity—but, with it retaining its critical value of seeing what is actually what, and how this and that should be put together for the sake of ultimate freedom.

I hope you can Work—I would say, from now until doomsday. That you actually understand that it is really absolutely necessary to Work for your inner-life living. That it is not going to be given to you just because it happens to be. It will pass you by. God always exists, but it doesn't mean He will enter into the inner, inner circle of yourself. Only when you open the door. And perhaps sometimes when the wind opens the door, it may not be you; somehow or other, you find the door at times open, you wish then that God could come in. Almost, I would say, you wish to be able to 'blame' God for opening the door. And who knows, maybe He does; there is a reason for 'I' to exist: That is, that in time it will open the door sometimes against your own wishes of your personality; that you are at times forced to have to admit that spiritual life—

that that what is possible for a Man to become—must exist in your life, and that ultimately you will have the responsibility of responding towards it.

Each year when you have a birthday, you should write up what is the condition of yourself now; so that next year you write it again on your birthday, you compare with what you were, you establish then what you wish to become. You try to look into the future by an understanding of what you have gone through. The place to do it is always the present moment of the realization of Infinity.

To Gurdjieff.

End of tape